

thee ; INDHA, worthy of praise, may  
thy food be  
a pattern and excellent.<sup>1</sup>

3. <sup>2</sup>As the gathering (rays) proceed to  
the sun, so  
(the MAJIUTS proceed) to INDRA, and by  
their poorer  
divide all his treasures among those who  
have been  
or will be born ; aiay we meditate on our  
share.<sup>3</sup>

4. Praise him the bestower of wealth,  
whose gifts  
are never evil; INDRA'S gifts are  
fortunate; he  
directs his mind to the gift and mars not  
the desire  
of his worshipper.<sup>4</sup>

5. INDRA, thou conquerest in battles all  
opposing  
hosts; O opposer who beatest  
down those who  
would oppose, thou art the smiter of  
the wicked.

<sup>1</sup> Sama Yeda, II. 2. 1. 14. 2, with *likthya* for *iiktliyd*. Sayaiia takes *upamdni* as *upamdna,-bliiLtdni* it means rather 'magnificent.'

<sup>3</sup> Sama Ted a, I. 3. 2. 3. 5; II. 5. 2. 14. 1, reading *jdto* *jani-want* and *didhimah*. Tajur Veda, 33, 41.

<sup>3</sup> This is an obscure verse and Taska's interpretation (JVYr. vi. 8^ throws but little light. Say ana gives another explanation, in which he takes *Wialzsliata* as=3/<tr/i/fo, and not *VLS^=.=.i-i1)hqfante*,

\* ;O worshippers), as the gathering (rays) proceed to tao sun, so do you enjoy all the wealth of Indra; and l<^t us possess like an inheritance the treasures which by his power (he distributes) to him. that has been or will be bom." Mabidliara's explanation

seems much, simpler and better, "the gathering  
 (rays<sup>N</sup><sub>y</sub> proceeding  
 to the sun distribute all Indra's treasures (to living  
 beings, sc. as  
 ruin, com, etc.) ; may we too by our power leave  
 those treasures  
 as an inheritance to him who has been or will be  
 born."

\* Sama Teda, II. 5. 2. 1-L 2, with *alarsJtirdtai*  
 for